A

SERMON

PREACHED IN THE

CHURCH

OF

AIR,

At the ſitting down of the *Synod*; Tueſday, *October* 4th, 1698.

By Mr. *John Dickſon* Miniſter of the Goſpel in *Rutherglen*.

Iſaiah 62. 6. *I have ſet Watchmen upon thy Walls*, O Jeruſalem, *that ſhall never hold their Peace, Day nor Night.*

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Preached in the Church of *Air*, at the ſitting down of the *Synod*. Tueſday, *October* 4th, 1698.

Iſaiah 62. 6. *I have ſet Watchmen upon thy Walls*, O Jeruſalem, *that ſhall never hold their Peace, Day nor Night.*

THe Great Goſpel-Prophet *Iſaiah* as he was Chriſt's Great Friend (ſeeing His day afar off and rejoycing) eying His *Goſpel-Church* at a great diſtance, having rare and clear Diſcoveries of Chriſt and His Kingdom under the New-Teſtament: So He was a Great Sympathizer with the *Goſpel-Church*, under whatſomever Priviledges it was to be dignified withall, and under whatſomever Heavy Afflictions, Croſſes and Perſecutions it was to be triſted with. *ver.* 1ſt, *For* Zion's *ſake will I not hold my Peace* &c. And out of the bowels of this His Sympathy, ſprang rare Diſcoveries of the Glory of the New-Teſtament-Church, and the Inter-conjunction betwixt Chriſt the Huſband, and the Church His Spouſe: and thence you have, *ver.* 2d. The *Gentiles* and all *Kings* beholding the Glory of Chriſt's Spouſe; and they Tranſported with her Gliſtering Splendour, naming her by a New Name (as in ſome Kingdoms the Spouſe is no more named by her Father's Name, but by her Huſbands, when the Contract and Marriage Ty is conſummat) and this Name given her by the Mouth of the Lord, as her God-father. And *ver.* 3d. When entering this Matrimonial-Conjunction, ſhe is no more a ſingle and Private Perſon, but being the Spouſe of a King. *ver.* 4. She is Crowned with a rare Crown, a Crown of Glory and a Royal Diadem. And that Crown not to be pulled off her head by invading Powers being holden in her Huſband's hand, the Omnipotent Power of the Mediator being wreathed about it. And *ver.* 5th. Is foretold the Joy Unſpeakable

and full of Glory that is betwixt these two New Married Persons, as Bridegroom and a Young-man rejoycing over his Bride, so shall her God rejoice over her: all pointing out the Wonderfull Joy, Glory, Blessing and Priviledges of the *Gospel-Church* under the New-Testament.

Thence in the Words of the Text you have these things of Importance. 1st, The Mediator's Soveraign-power in the Managment of Church-affairs; Espousing a peculiar Interest in the Churches Greatest Concerns, *I have set.* 2*ly*, The designation of the *Gospel-Church*, *Jerusalem.* 3*ly*, The designation of the Office-bearers in the *Gospel-Church*, *Wathmen.* 4*ly*, The fortification of the Church, *Jerusalem's Walls.* 5*ly*, The Lord's posting of Church-officers in their several Stations, *I have set.* 6*ly*, The sedulous exercise of Church-officers in their several Stations, *They shall never hold their Peace Day nor Night*; implying, a fruitfull promise of the pouring out of the Spirit upon *Gospel-Ministers* under the New-Testament, in the Faithfull Managment of their Trust.

It may be Questioned, Why the New-Testament-Church is so frequently in the Old-Testament, denominated by the Old Prophets in their Prophetick-discoveries of its Glory *Jerusalem* and *Zion?* It is answered, 1st, *Zion* was by nature an Impregnable Rock of its self, but when falling under the Conquest and Possession of *David*, 2 Sam. 5. 6, 7, 8, 9. It became Invincible, Impregnable by *David*'s dwelling in the Fort, and building about it from *Millo* and inward; *David* had such an Eye upon *Zion*, when possessed by the *Jebusites*, that the Flower of his Army adventured the spending of their Hearts Blood to take it in. So is the *Gospel-Church*, Mat. 16. 18. *Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it:* When the Gospel *Zions David* (Jesus Christ) conquers the Church, *Luke* 10. 18. Satan is seen as Lightning falling down. *v.* 17. Upon the back of the Seventies returning and giving account of their Prosperous Success; the Church is a Strong Rock battered by Devils, and yet the Breaches constantly repaired. 2. *Jerusalem* under the Old-Testament was God's dwelling, His own City which He Chused above all the Cities in the World; there was His House-quarter, His Palace-Royal, His Court, Psal. 48. 1 *The City of our God.* v. 2. *The City of the Great King*, Psal. 46. 5. *God is in the midst of her.* There are three *Emphases* in the Words, 1*st*, The

King's

King's City, as if there had not been a King in all the World, but this one King. 2. The Great King's City, importing, all Kings beſides to be his inferior Vaſſels. 3. The Great King's City, as if there had not been a City in all the World but this one, and all Catexochen: This is a plain pourtrait of the *Goſpel-Church*, Propheſied by *Jeremiah*, chap. 3. 15. *I will give you Paſtors according to my Heart.* And ver. 17. *At that time* (to wit in the Goſpel-days) *They ſhall call Jeruſalem the Throne of the Lord, Ezek.* 40. to the 48. chap. The *Goſpel-Church* in its whole Glorious frame diſcovered to the Prophet, in the cloſe of the 48. chap. The name of the City is *Jehova-ſhamma, the Lord is there.* Rev. 21. 3. *New Jeruſalem coming down from God out of Heaven*, a Great Voice is heard out of Heaven, the Lord dwells in His *Goſpel-Church*, and God Himſelf ſhall be with them, 2 Cor. 6. 16. *God dwells in them, and Walks in them.* The Church is His Manſion-Houſe, other places are His Summer Parlours which He haunts as a Stranger or Wayfaring-man, turning aſide but for a night, *Jer.* 14. 8.

3. *Jeruſalem* was one of the moſt ſplendid Cities in the World for Situation, compact and ſtately building, over-topped by *Mount Zion*, and ſo Impregnable, wonderfully beautified with the Rareſt Temple in the World, Adorned with Silver, Gold and Precious Stones, and Marble Stones of Voluminous and Incredible Bigneſs, the Amuſment of the mightieſt Monarchs in the World, whoſe Curioſity led them to ſee the City and Palace of the Great God, Pſal. 48. 4, 5, 6. *Kings Aſſemble, they Wonder and are Afraid, Terror takes hold of them ſo they haſt away*; So is the *Goſpel-Church*, a Glorious Sight. The *Roman* Pagan-Emperors were aſtoniſhed at it, when the more they murdered ŷ Chriſtian-Church, the more it grew, and ſtill more Glorious till *Conſtantine* the Great tranſported with its Glory, was like to part with Crown and Robe, to partake of its Splendour, and which is admirable, the *Antichriſtian* Kings being drunk with the Fornications of Spiritual *Babylon*, in the deep of their Drunken-Deluſions, makes themſelves Slaves to *Antichriſt*, under the notion of the Gliſtering Reſplendid Church of the New-Teſtament, and in this their Roaving fits, beautifies this their Miſtaken Church, with the Richeſt of Gifts.

4. *Jeruſalem* was the Seat of three kinds of the moſt admired Men in

the World, to wit, Kings, Prieſts, and Prophets, Great and Mighty King for the force of Wealth, and Arms Lodged in *Jeruſalem*, what Glory Majeſty, and Wealth, had King *Solomon*, who made Money as plentiful as the Stones in *Jeruſalem*'s Streets; What hundred thouſands had *Rechoboam* in his Victorious Army, even when ten of the twelve Tribes were rent from him. So were their Prieſts in their Prieſtly-Robs, aſtoniſhing and terrifiing to Princes, how did *Artaxerxes* honour the Prieſts, *Ezra* 7. 11. &c. How was *Alexander* the Great ſtriken almoſt dead, when the High-Prieſt in his Pontificials met him, ſurrounded with his bloody Victorious Army, the Grave Majeſtick pace of *Jaddus* ſurrounded with the reſt of the Prieſts, dampted the Tyrant. And for Prophets, *Jeruſalem* was the place of their reſort, to witneſs againſt Kings, Prieſts, Princes, and People: *Jeruſalem* was the Center of the Greateſt, Honourable, moſt Learned-People of the World, Leading the Queen of *Sheba* to ſtench her Courioſity with beholding the Wiſdom of that City; So is the *Goſpel-Church* when in its Meridian-Splendour, rypning the Fruits of the Excellent Promiſes, ſucking the Breaſts of Kings, *Iſa.* 60. 16. Kings Nurſing-Fathers, Queens Nurſing-Mothers. *Iſa.* 46. 23. Flouriſhing with Prieſts and Prophets. *Mat.* 23. 34. Prophets, Wiſe-men, Scribes indued with all Natural and Moral Qualifications, Flouriſhing in Literature. The Oriental Fathers Succeeding the Primitive Times, our Great *German*-Reformers, or late Reformers, whoſe Perfection aſtoniſhed the Papal-ſee; our *Goſpel-Church* is the Seat of the Greateſt Men in the World for Breeding, Parts or Education in all things accompliſhing Leading towards the Recoverie of the paſt loſt Happineſs.

5. *Jeruſalem* was a City of admirable Strength, for Walls, Towers, Bulwarks. There is a Portrait of the *Goſpel-Church*, Mat. 16. 19. The Mediator hath given it a Wonderfull Power, a Power over the Kingdom of Heaven, He has given it the Keys of that City, it ſhuts, it opens the gates of that City, it binds, it looſeth, it has a mighty power and ſtrength it has a two edged Sword in its Hand, *Executing vengeance on the Heathen, and Puniſhments on the People, binding Kings with Chains and Nobles with* Fetters *of Iron, this honour have all the Saints. Praiſe ye the Lord*, Pſal. 149. 6, 7, 8.

6. *Jeruſalem* was the Eye-ſore of all the Enemies round about it

Egypt

Egypt Aſſyria, Babylon, Amalek, Edom, the *Philiſtins, Moab,* 2 Chron. 20. 1. And thus has the *Goſpel-Church* been ſurrounded from its firſt founding, accompliſhing our Lord's prediction, Luke 12. 51. *Suppoſe ye that I am come to ſend Peace upon the Earth, I tell you, nay, but rather Diviſion*; And that amongſt the neareſt Relations, Father and Mother, Sons and Daughters: in the Primitive Times, *Heathen*-perſecutors, Parents delivering up their Children, and Children their Parents to the Gibbet and Flames; and in our Latter Times, the Devil and Angels, *Rev.* 12. 7. Warring in Heaven with *Michael* and his Angels; The *Antichriſtian* and *Eraſtian* Enemies of the Church now perſuing her into the Wilderneſs, which we may call the two combined *Arch-enemies* of the *Goſpel-Church*, in thir Latter Days of it, playing to one anothers hands, like a toſſed Ship flying betwixt *Scylla* and *Charybdis*, Eſhunning the one Rock, it daſhes upon the other: thus the poor *Goſpel-Church* is like a torch of fire in a ſheaf, *Zach.* 12. 6. All Nations gathering about it. Micah 4. 11, 12, 13. v. *Ariſe and threſh, O Daughter of* Zion, *for I will make thine horn Iron, and thy hoofs Braſs, and conſecrate the gain of the Enemies unto the Lord:* Theſe bloody encounters of the Church, reſults into Glorious Victories, *Rev.* 12. 11. The Church *Overcomes by the blood of the Lamb and the Word of their Teſtimony.*

7. As *Jeruſalem* was a Royal-City, the Seat of Mighty and Great Kings, ſo it was the Seat of Supream-Judicatories, whereunto ran all Appeals, finally to be diſcuſs'd and ended, the *Sanadrim* was a great, Juſt and Grave-court, Pſal. 122. 45. *Whither the Tribes go up, for there are ſet Thrones of Judgement, the Thrones of the Houſe of David:* So is the *Goſpel-Church*; King Jeſus has His Throne of Judgement there. *Ezek.* 48. laſt v. The Name of the City is *Jehova-ſhamma*, the Mighty Lord is the Judge. Tell the Church, Matth. 18. 17. Is a great Word, and yet it is of more weighty importance, *That if he refuſe to hear the Church, let him be to thee as a Heathen and a Publican: It ſeemed Good to the Holy Ghoſt, and to us,* Acts 15. 28. Carries in the boſom of it, a final ending of all Appeals running in ſubordinate line to the Supream-Court of Common Pleas. This is the Court of the *King*'s *Bench.*

8. *Jeruſalem* was the Place where the High and Mighty Oracle gave His Reſponſes, greater than the Oracle at *Delphos*, 2 Sam. 21. 1. When

all

all *Israel* was plunged in a difficulty, how to find out the Cause of three years Famine, year after year; at length the Response is given by the Oracle that it was for murthering of the harmless *Gibeonites* and Breach of *Covenant*. The Church is the Seat of Responses when poor People are bewildered in Judgements, how to evade the Labyrinth of their Difficulties, is Isa. 8. 20. *To the Law and to the Testimonies*, and not unto familiar Spirits, and Wizards, that peep and mutter from the living to the dead. v. 19. *Search the Scriptures*. John 5. 39. The Church is the Cask that keeps the Treasures of Light in an hour of Darkness; *The Urim and Thummim* of the Church was upon the High-Priests Breast-plate.

9. The *New Jerusalem* is a City full of Wonders, full of Glory, full of Beauty, Rev. 21. v. 18. *The building of the Wall of* Jasper, *the Foundation garnished with all manner of Precious Stones, the City Pure Gold, like to Clear Glass*. This is the *Gospel-Church* Fore-Propheſied, Isa. 54. 11, 12, 13. *Her Windows Agats, Carbuncle, Precious Stones*, when the *Gospel-Church* shal be moulded according to this Pattern upon the Mount, and aspire unto the height of its Reformation, which all of us should aim at, then shall it be sung, *Peace be within thy Walls, and Prosperity within thy Palaces*, 122. 7.

These things being premised for Clearing the Scope of the Text, this conclusion is offered unto us.

Obs. That as the *Gospel-Church* is one of the most Glorious, Pleasant, Profitable, and Desireable Things in this World; So the Lord has a singular care of it, in its Interest and Concerns by Protection and Preservation, for His own Glory, and its Good. It is *Jerusalem*, It is *Walled Jerusalem*, it is a City surrounded with *Watchmen*, and these of the Mediator's choosing and of His fixing, and of His furnishing, for diligent, suitable Imployment.

This conclusion lyes in two Branches. 1. The Church is one of the most Glorious things in the World. 2. The Lord Preserves and Protects His Church in its Splendor and Glory.

1st, The Church is one of the most Glorious Things in the World.

1. What is more Glorious than *Sun* and Moon? What more pleasant in the day time than the *Sun*? What more profitable for nourishing the fruits of the ground and quickning the Life of Mortals?

What

What more pleaſant in the night time, than the Moon; theſe two great Luminaries and Eyes of Heaven, wherein the whole Creation has pleaſure? What would the World be if Sun and Moon dropped out of Heaven, and were totally and finally eclipſed? What would the World be but a confuſed *Chaos*, the very ſhaddow of Hell where all wild beaſts of the Forreſt would run mad upon Men and Women, a den of Devils and Satyrs: when the Goſpel-ſong of *Solomon* was penned, fore-ſeeing the Glory of the *Goſpel-Church*, he ſcrewed up its Splendor to the Glory of the Sun and Moon, Cant. 6. 10. *Fair as the Moon, Clear as the Sun*, the Church is as the Sun in the World; What was *Scotland* when drowned in Antichriſtian-Darkneſs, before the Sun of our Reformation by *Wiſhart* and *Knox*? What, but a den of Thieves and Robbers, Blood-ſhed, Murder, and all Villanous Impieties, a Receptacle of Devils, Brounies, Faries? The Church carries the Golden-lamp Lighted, that ſcatters darkneſs; thence what pleaſure takes the Mediator to walk among the Candleſticks when the Lights are ſhining and burning, it is a dreadfull Eccliſe in the Church, *Amos* 8. 9. When the Lord cauſeth the *Sun* go down at Noon, it's not many years ſince the Church of *Scotland* was under a dreadfull Eccliſe, her Sun darkned through the Interpoſition of Violent-invaſions upon her Juſt Liberties and Priviledges, rolling towards a full Antichriſtian-Darkneſs; Ah! if it had continued but a ſhort time longer, in what a wofull condition would the Church have been, all Faces gathering Blackneſs, *Nah.* 2. 10. What was the Church like to be, but an *Aceldama*, a Field of Blood, every one ready to ſheath his *Sword* in his Neighbour's ſide.

2. What is more Glorious than a Queen of Royal-Extract, cloathed in Gold of *Ophir*, and the King's Daughter her cloathing of Wrought Gold, this is the *Goſpel-Church*, Pſal. 45. 9. 13. In her ſplendour of Reformation. Rev. 12. 1. *A Woman cloathed with the Sun, treading upon the Moon, her head wreathed with Pearls and Precious Stones*; Is there any thing more pleaſant, more Beautifull in all the World then a Flouriſhing-Church in Government, Diſcipline, Doctrine and Worſhip, the King and Queen delighting in one anothers Company, and all the Children of the Family growing Fat, Flouriſhing, and full of Sap, like Calves in the ſtall about their hand.

3. What

3. What is more Glorious than a Royal Army with Banners displayed, and a Martial King upon her Head, this is a figure of the Church, *Cant.* 6. 10. How Glorious and Stately is the Church, when the *Captain* of the Lord of Hosts is upon her head, *Jos.* 5. 14. One of the Statelieſt, moſt Glorious Things in the World was *Iſrael*'s Camp (the Church of God) *Numb.* 10. With their Princely Standards, and the Ark in the midſt of the Camp, their great Captain hovering above them in a Cloud and Pillar of Fire, (*If God be for us, who can be againſt us?* Rom. 8. 31.) the Great Glory and Ornament of *Scotland* was the Church, Flouriſhing with the Standards of Pure Laws. What Glorious Statutes, Civil and Eccleſiaſtick, before the Act of *Claſſis* was broken at that time, all the Enemies of our Reformation broke in upon Chriſt's Vineyard, and has occaſioned ſuch irreparable Breaches and Ruines that many *Zerubables* and *Ezras* will not eaſily Repair again; Ah, poor Church, cloven in Pieces with a Wedge taken out of her own Side.

4. What more Glorious to the Eye, what more Savory to the ſenſe than a well fenced Garden? is not this the Church? *Iſa.* 5. 1. *Can.* 4. 12. What more pleaſing then Flowers, Vines, Cluſters of Grapes, Water-Works, Arbors, Groves? The Church Flouriſhing in Ordinances, Graces, Good-works, glorifying Chriſt's Father which is in Heaven.

5. What more Glorious than Honour? What more deſireable than Riches? This is the Church under the *Goſpel*, Iſa. 49. 22. *They ſhall bring their Sons in their Arms, their Daughters on their Shoulders*, *Iſa.* 60. 11. In offering in propyn unto the Mediator, *The forces of the Gentiles with their Kings*, Iſa. 61. 6. *The Riches of the Gentiles with their Glory*, Iſa. 66. 12. The Glory of the *Gentiles*.

6. When the Glory of all other Created-Glories fadeth, then the Churches Glory Flouriſheth towards the height of Perfection, *Rev.* 21. 11. It is then like a *Jaſper Stone, clear as Criſtal*, the Church aſcends to the Heaven of Heavens, cloathed with all the Glory of Created-Glories, and enters the Perpetuity of Glory, to behold the Beauty and Glory of her Huſband through all the Ages of Eternity.

The 2d. Branch of this Concluſion, is, that as the Church is moſt Glorious, ſo the Lord has a Singular Care of it in its Intereſts and Concerns, for its Protection, Preſervation, and Continuance, for His Glory

lory and its Good. *He ſets Watchmen on her Walls*, &c. Four or ve Things would be ſpoken to from this Branch of Truth. 1. To he Lord's Soveraign Power and Wiſdom in fixing the Lot of *Goſpel-iniſters*. 2. To the Qualifications of the Miniſters of the New-Teſta-ent, as they are by the Spirit of God denominated *Watchmen*. 3. The lace where he poſts them, and ſo to the Fortification of the Church, *eruſalem's Walls*. 4. The poſting of them by a Soveraign Deſpotick-ower, *I have ſet*. 5. The Office of *Goſpel-Miniſters* as they are *Vatchmen*. 6. Over what properly they are to Watch.

1. The Lord's Soveraign Power and Wiſdom in fixing the *Goſpel-Mi-iſters* Lot, it is to be underſtood, that our Lord Jeſus Chriſt has an So-eraign Arbitrary Deſpotick-Power as *God*, and as *Mediator*, the ſame ower bequeathed unto Him by the Father in Managing *Church-Affairs*, Matth. 28. 18. *All Power is given unto Me in Heaven and Earth*; And ence by Wonderfull Contexts of Providences by vertue of this Power, e Rules and Overrules the Affairs of the Church in the midſt of State-ombuſtions, when the Humors of Princes ſwels to the height of Con-ſion in State and Church, there is a Wheel within a Wheel, which is the Axiltree and the *Primum mobile* upon which its Motion depends. his in Effect has been the Bone of Contention theſe hundered years aſt, betwixt the Civil and Eccleſiaſtick-Powers; whither the Supream vil-Power in Managing of Church-Affairs, or the Mediator Jeſus in is deputed Officers, has the due Right of Managing Church-Affairs, nd whither *Chriſt* has the Sole Soveraign Deſpotick-Power, or the Civil agiſtrate, and in Carrying on the Conteſt, how much Noble-blood has en ſhed, paſt Hiſtories can give account. *Luther* Propheſied that there ould ariſe a Civil Pope in the Church, who ſhould extend his Power er the ſame, further than ever the Eccleſiaſtick Pope had done. *Preſb. poll.* pag. 47. Now as to the Lord Jeſus has Soveraign Deſpotick-Power Managing of Church-Affairs, *I have ſet*, &c. Theſe few things are pplyed, 1. Fore-ſight in order to Choice, Jer. 1. 5. *Before I formed ee in the Belly, I knew thee, and Ordained thee a Prophet.* The ching upon a Church-Officer by Soveraign Wiſdom is wrapped up in abyſs that cannot be dyv'd into by the Violenting-Power of Arbitrary ferior-Powers. A Faithfull Miniſter is poured out like Milk, and

Crudled like Cheese, *Job* 10. 10. By the Mediator's Profound Art above the Skill of all the Pollitick-Artists in the World, ere ever he enter the actual Exercise of the Mediator's Service.

2. There is a Formal Choice and Pitching upon such a Person, and picking him out for the exercise of the Ministry, John 6. 7. *Have not I chosen Twelve of you:* as the Mediator in Elective-Choice, pitches upon one Vessel for Honour, another for Dishonour, *Rom.* 9. 21. In order to Eternal Salvation, so also in order to the exercise of a Gospel-Ministry *And who may say unto Him, what doest thou?*

3. There is a Commission given, Jer. 1. 7. *Thou shalt go to all that I send thee. Matth.* 28. 19. *So Matth.* 10. 16. *I send you as Sheep among Wolves.* There is an Heavy Inditement framed against some Ministers *Jer.* 23. 21. That runs unsent.

4. There are Instructions wrapped up in the Commission, Isa. 6. 8, *And I heard the Voice of the Lord, saying, whom shall I send then, I say here am I, send me; And he said go, and tell this People, hear ye indeed but understand, not, and see ye indeed, but perceive not.* Zech. 2. *Thou shalt speak my Words,* &c. Isa. 3. 10. *Say unto the Righteous, shall be well with him.* 2*Tim.*2. 15. There is *a rightly dividing the Word of Truth.* Isa. 50. 4. *The Lord God hath given me the Tongue of the Learned, that I should know how to speak a Word in Season to him that is weary,* Here lyes ŷ dexterous improvement of a *Gospel-Minister*'s-Commission. There are some that exceeds their Commission; Sadning the heart of the Godly, and rejoycing the Heart of the Wicked; and there are others comes not the length of their Instructions, *Say not a Confederacy to all to whom this People shall say a Confederacy,* Isaiah 8. 1 *Elijah* behov'd to answer his Instructions in Commission to *Achab* though in hazard of Life; so *Moses* to *Pharaoh:* and *Ezekiel* his blood lay stake, if failing to deliver his Instructions to the People, *Ezek.* 33. *Jonah* was almost Suffocated in the Whale's belly for not answering his Instructions to the *Ninivites.*

5. There is Divine Determination and Designation to Place & Station which admits of no Alteration, untill the Master of the Assemblies call the *Watch-man* out of the Post wherein he is fixed. Thence Transportation of *Gospel-Ministers* out of their Post is a weighty Business, whe-

God Seals their Miniſtry by undoubted Teſtimony; I will not ſay, but *Commune bonum Eccleſiæ* clearly determins Tranſportation, but they had need to ſtand much in God's Counſel, *Jer.* 23. 22. That can truly Cognoſce *bonum Commune Eccleſiæ*, leſt in a Wreſted Step, a Foot may be put out of Joint, and they be found Fighters againſt God. Carnal Intereſt has not great Intereſt, has not great Place here, much leſs Miniſters, which skip from one Poſt to another in the Church, from Carnal-Motives, without clear Call and Light from God; they muſt be either Light-headed, Light-hearted, or looſe of both Head and Heart. Yet as *Goſpel-Miniſters* are Subject one to another, the Spirits of the Prophets being Subject to Prophets, ſo in Subjecting to a Sentence of Tranſportation where it is clearly known, *That it ſeems good to the Holy Ghoſt and to us.* The Knot is then undoubtedly looſed between Paſtor and Flock. It is moſt obſervable of *Jeremiah*, Jer. 20. That his Office growing ſo weighty unto him, that he Curſed the day wherein he was born, becauſe the Word of the Lord was made a Reproach unto him, and a Deriſion daily, every one mocking him, whereupon he reſolved to ſpeak no more in the Name of the Lord, but the Fire of God kindled the Word in his Heart, in ſuch manner, that he was weary with Fore-bearing. *v.* 7, 8, 9. Was not the Lord's Anger kindled againſt *Moſes*, Exod. 4. 14. When but from a Principle of Apprehended Inſufficiency, he ſhifted the Office of his Miniſtry.

2. I come in the next place to ſpeak of the Qualifications of *Goſpel-Miniſters*, as they are Denominated by the Spirit of God *Watchmen*: I do not preſume to ſpeak of all the Qualifications of *Goſpel-Miniſters*, nor to all theſe abſolutely Neceſſar Qualifications, *Sine quibus non*, but only to ſuch Qualifications that this Word *Watchman* holdeth out unto us.

And, 1. *Goſpel-Miniſters* ought to be Men of Eyes, Seeing-men: no General of an Army, nor Governour of a City, will ſet a Blind-man upon the Walls or Watch-tower, this were Ignorantly to hazard the Lives of the whole Army or City, by the Invaſion of a beſieging or beleaguring Enemy: Is not the Church of God beleagured by all the Powers of Hell, imported in that Word of our Lord, *That the Gates of Hell ſhall not prevail againſt it*: is not the Dragon ſtill perſuing, ſpewing

Floods of Water upon the Church? Are not Forraign-Enemies from without the Church, and Inteſtine-Enemies in the very Bowels of the Church, ſtill conſulting and working the Ruine of the Church? and hath the Churches King General and Governour, no greater care of His own Spouſe and Darling, which to Him is as the Apple of His Eye, than to ſet Ignorant, Blind-Church-Officers upon the Churches Walls; what Reflection would this be upon His Wiſdom and Goodneſs? If Blind *VVatchmen* will Creep Hand and Foot upon the VVall without Commiſſion and Direction, they cannot but be Judged Intruders and Invaders. It is an Unanſwerable ſharp Charge, Iſa.42.19. *Who is blind as my Servant?* and yet a Sharper, Iſa. 56. 10. *His Watchmen are blind Ignorant.* *Goſpel-Miniſters* ought to be Knowing-men in all Things that Concerns the Intereſts of their Lord and Maſter, His Holy Will, Royal Dignities,and Honour.2.In all Things that Concerns Church-Priviledge and Principles. 3. In all Things that Concerns Soul-Intereſts. 4. In all things that concerns the Politicks of Forraign and Inteſtine-Enemies.

2. *Goſpel-Miniſters* ought to have Clear-Eyes: a Watchman muſt not be Pore-blind, he cannot ſee afar off that is Short-ſighted, they ſhould take up *Elijah*'s Cloud, when it is but of the bigneſs of a Man's hand 1*Kings* 18. Threatning a Deludge of Rain, when *Achab* could not ſee it. *Goſpel-Watchmen* ſhould diſcover the very firſt gathering of Clouds portending a Storm upon the Church, which they can not do unleſs they be Sharp-ſighted, *If the Eye be Single, the whole Body is full of Light*, *Mat.* 6. 22, 23. *But if thine Eye be Evil, the whole Body is full of Darkneſs.* *Jeremiah* was Sharp-ſighted, chap.9.1. That ſaw the Inhabitants of *Jeruſalem* ſlain long before the City was beſieged by *Nebuchadnezzar.* *Goſpel-Miniſters* muſt be like their Maſter, of Quick Underſtanding, *Iſa.* 11. 3. Of lively Eyes, Eyes that have a Spirit and Soul in them, not Dead-eyes. *John Baptiſt* was Sharp-ſighted, he was a Burning and a Shinning-Light, *John* 5. 35. Their Light ſhould run the length of Perſwaſion, not Ambulatory in Principles, according to the Change of Times, Perſons, and Parties;Changling-Miniſters are a Shame both to State and Church, and Objects of Mockery to Enemies, Judging our Religion Scepticiſm.

3. They ſhould have Eyes ſtill Walking, not Sleepy, nor Drowſie

a Sleeping Watchman by the Law of Arms may be killed upon the Place without Challenge; as that Captain did while going the Round upon the Walls; finds the Watchman Sleeping, where-upon he thruſt him through, and left him Dead, ſaying, I found you Sleeping, and I leave you Sleeping. The warning that our Lord Jeſus gives to His Souldiers is, Luke 21.36. *Watch therefore that ye may be accounted Worthy.* Mat. 24.42. *Watch therefore, for you know not when your Lord cometh.* Our Lord diſchargeth Lazineſs as moſt dangerous in a *Goſpel-Miniſter.* This is a Watch-word to Miniſters in admitting of Expectants to the Miniſterial-Office; That they be Perſwaded that they be Perſons entering the Office from a Principle of Pure Conſcience, in reſpect to a Sedulous anſwering the Duties of their Poſt, and that they enter not the Miniſterial-poſt, from a Carnal-motive of Lively-hood, Leading to a Carnal-ſecurity and Supine-negligence. *Watchmen* ſhould not be Drowſie and Sleepy, 1ſt, Becauſe their General neither Sleeps nor is Drowſie in His Watching over them, Pſal. 121. 4. *He that keepeth Iſrael neither Slumbers nor Sleeps.* 2ly, Their Deadly Enemy Satan is neither ſleepy nor drowſie, 1*Pet.* 5. 8. He is Continually walking about, he goes the Round upon the Walls, keeping his Catches of Sleepy-*Watchmen.* 3ly. Becauſe their Forraign and Inteſtine Enemies are either Aſſaulting, Plotting or Undermining, they are not ſo Drowſie as Sleepy-Miniſters are.

4. They ſhould have Many-eyes, like *Ezekiel's* Living-creature, they ſhould be full of Eyes, *Ezek.* 1. 18. and 10. and 12. Like *Zacharia's* Stone of ſeven Eyes, *Zach.* 3. 9. Like the Lamb, *Rev.* 5. 6. Chriſt's *VVatchmen* muſt have Six Eyes, and all theſe Six Clear, Sharp and Lively. 1. One looking Outward. 2. One looking Inward. 3. One looking Foreward. 4. One looking Backward. 5. One looking Downward. 6. One looking Upward. 1. One looking Outward; *Goſpel-Miniſters* muſt have two Eyes looking outward. 1. One directly upon the known Common-enemies of the Church, their Contrivances, Motions and Deſigns, for they are like their Father the Devil, and his Works they will do, they are unweariedly Plotting, we may have full Experience of the Plottings above and beneath ground of the *Anchriſtian-Prelatick*-Party, and ſo long as their Father the Devil lives, they will never give it over; thence

thence the *Watchman*'s Eye looking outward, ſhould be conſtantly upon their Motions. Their ſecond outward ought to be upon the Aſſaults and Tentations of Relations and Friends diſſwading from, or diſcouraging in the Faithfull and Zealous-performance of the Duty of a *Watchman*. It was no ſmall piece of Trial that *Amos* met with from *Amaziah*, Amos 7. 12. To blunt the Prophet's Fervor in witneſſing againſt the Wickedneſs of theſe Times; it was bad Counſel that *Nehemiah*'s Friends (the *Jews*) gave unto him, *Neh.* 4. 12. When they deſired him to Flee; for the Enemies would be upon him, to move him to Fear, Faithleſneſs, Fainting, and Weakning of his Hands. And *Neh.* 6. 10, 11. When *Semaiah* his Confident perſwaded *Nehemiah* to ſhut himſelf up in ŷ Temple for Fear of his Life. *Nehemiah*'s Eyes were Sharp upon him, when he anſwered, *Shall ſuch a Man as I Flee?* It was a Sharp Aſſault our Lord met ẅ from *Peter*, when he cryed unto him, *Far be it from thee, Lord, to go up to* Jeruſalem, and als Sharp was his Tryal from his Neareſt Natural-Friends, when they eſſayed to take him and bind him, for he was gone mad, (as they ſaid.) Now the *Watchman*'s Eyes ought to be outward to Fence againſt Encounters of that Nature. 2*ly*, As their Eyes ought to be outward, ſo they muſt have an Eye looking inward; And two of thir Eyes alſo muſt he have. 1ſt, An Eye upon Inteſtine-enemies, Undermining-hypocrites, who under Pretence of Friendſhip, crying, *Hail Maſter*, betrays with a Kiſs, (as *Judas*,) and ſmites under the fifth Rib, as *Joab* to *Amaſa*, 2 Sam. 20. 9. The poor Church of *Scotland* has been peſtered with ſuch ſort of Men theſe paſt hundred years; Perſons who in the day of their own Proſperity inſults into Exceſs, but in the day of their Diſtreſs from a Servile Temper, lows their Sails, and with Flatteries creeps into the Bowels of the Church, having *Joab*'s Sword beneath their Garment to ſmite to Death. The Repentance ſome Men in the day of the Churches Proſperity, had need narrowly to be put to the Touch-ſtone, *All is not Gold that Gliſters:* We had Beacons of Falſe Repentance ſet up to us ſome eight and fourty years ago, which may cauſe the Church of *Scotland* breath out this Age in Sorrow. The 2d, Inward-eye ought to be upon the *Watchman*'s own Frame of Spirit, to have it Nimble, well Oyled and Watered by the Dew of God: to have his Lamp ſtill Burning, looking for His Maſter's coming. Then

3*dly*,

3*dly*, They muſt have an Eye Forward, looking towards threatned Approaching Judgements, that the W*atchman* may ſearch into the Cauſes of Wrath, and Warn the People towards a Serious Exerciſe of Repentance, for avoiding of the Treatned-ſtroak, *Ezek.* 33. 6. To ſee the Sword coming, and to Warn the People. And *v.* 9. To turn from his VVicked VVay, guarding off the Blow; Importing, that *Goſpel-Miniſters* ſhould be knowing in the *Cauſes* of God's VVrath. *The Prieſts Lips ſhould keep Knowledge, for he is the Meſſenger of the Lord of Hoſts*, Mal. 2. 7. So 4*ly*, They muſt have an Eye Backward, looking towards the paſt Tryals of the Church: the Paſt VVreſtlings of the Faithfull VV*atchmen* in the Church: our Great and VVorthy Reformers who ſpent Strength and Treaſure for Chriſt and His Intereſt, as Famous Mr. *Eruce* in the year 1596. VVith Prophetick Mr. *Davidſon*, the two *Melvines*, and others at the firſt Innovation of bringing in *Prelacy* by the Falſhood of *Spotſwood*, *Adamſon*, and others, they met in the New-Kirk of *Edinburgh*, and ſpent three whole days in Prayer, and thereafter entred into Solemn Covenant w God, with many Tears, and much Tenderneſs, the Spirit of God falling down amongſt them in Great-ſhowers; Mr. *Davidſon* being Preacher, the like was never ſeen ſince the Reformation, ſaith *Calderwood* in his Hiſtory, *pag.* the 317. VVhich afterward was entered into by all the Preſbetries and Paroches in *Scotland*. As alſo to all the Mighty Appearances & VVorkings of God in and for His Church, the Fruits of whoſe Labours we are Reaping, *VVe have heard with our Ears, and our Fathers have told us*, *Pſal.* 44. 1. 5*ly*, *Goſpel-VVatchmen* ſhould have an Eye Downward to obſerve all the Undermining-enemies in the Church, that they may Countermyn the Enemy, and cauſe their Powder-plots ſpring back in their Throats. It is reported amongſt Souldiers, that the Watchman upon the VValls of a beſieged City knowing the Enemy to be Undermining the Wall, yet not knowing what part of the Wall that the Powder-plot lyes under, he takes a Drum and lays a Needle upon the top of the Drum, and ſo Carries the Drum from Place to Place upon the Wall, ſetting it down, and where the Needle ſhakes and trembles on the Drum, he Cauſeth ſtrike down a Countermyn, and ſo diſappoints the Enemy. There is a rare Art in VVatchmen to diſcover Undermining, and a greater Art in Countermining for Advantage:

Satan

Satan is ſtill Uuderground, Undermining the Church, whom we ought to Countermyne ſtedfaſt in the Faith. 6. *Goſpel-Watchmen* ſhould have one Eye upward, *Being compaſſed about with ſo Great a Cloud of Witneſſes*, Heb. 12. 1. *Let us* v. 2. *Look to Jeſus the Author and Finiſher of our Faith*; When theſe things begin to come to paſs, *Luke* 21. 28. The *Goſpel-Watchman* ſhould lift us his Head and look up. There are two Principal Objects he ought to have his looking up Eyes upon, the firſt upon *Jeſus* for New Strength and Light; the ſecond is, upon the Recompence of Reward. Moſes *endured as ſeeing him who is inviſible.* Heb. 11.27. As alſo, *he had reſpect to the Recompence of Reward*, v. 26.

5. As the *Watchmen* ſhould have Eyes, and Sharp-eyes, ſo they ſhould have Sharp-ears in Hearing, Iſa. 42. 19. *Who is deaf as my Servant is?* a heavy Charge upon a *Goſpel-Watchman*, Ezek. 33. 7. *Hear the Word at My Mouth.* Hab. 2. 1. *I will ſtand upon my Watch-tower, to hear.* Young *Samuel* was dull in hearing, 1 *Sam.* 3. Untill God called four Times upon him. A Centry perdue in a beſieged City muſt ly upon his Belly ſometimes to hear, when he cannot ſee, Ezek. 33. 7. *Thou ſhalt hear the Word at My Mouth and Warn them from Me.* Hoſ. 5. 1. *Hear ye this, O Prieſts.* Micah 6. 9. *The Lord's Voice crieth unto the City, and the Man of Wiſdom ſhall ſee Thy Name, hear ye the Rod, and who hath appointed it.* A *Watchman* muſt hear the Voice of God, and diſtinguiſh it from the Voice of a Stranger, *My Sheep hear My Voice, and follows Me*, Saith our Lord; they muſt hear the Voice of Friends, giving the Watch-word, and diſtinguiſh the Voice of a Friend from a Foe; they muſt hear the Voice of Providences, the ſounding of the Tops of the Mulberry-trees, beſtirring the *Watchmen*, 2 Sam. 5. 24 They muſt hear the Voice of Enemies, ſometimes driving the Wheels of their Chariots like *Jehu.*

6. As *Watchmen* ſhould have Sharp-ears, ſo ſhould they have a Sharp-tongue, Ezek. 33. 7. *Warn them from Me.* Iſa. 58. 1. *To cry aloud, to lift up the Voice like a Trumpet*, when hazard approacheth upon the City, all their Spirits ſhould flee into the Tongue, as it is ſaid by Naturaliſts, when ſudden Fear oppreſſeth a Man, all the Blood flees unto the Heart to Protect it. Miniſters in a *Goſpel-Church* upon the Walls, when the Church is Invaded by Known-enemies, if they give not Faithfull and Seaſonable

Seasonable Warning, how sadly are they blotted, *Isa.* 56. 10. They are *Called Dogs, Dumb-dogs that cannot Bark, Greedy-dogs*, who keeps the Posts of Watchmen for their *Belly, they can never have enough*, or if they Mutter in Blunting and Bluthering, and Minching their Testimony, like the Old *Pagan-Oracles*, who gave their Two-faced Responses; the Apostles paints them out in their Collours, 1*Cor.* 14. 7, 8, 9. These are the Watchmen in the Church, who gives their Responses with a Reserve. They are none of Christ's *Gospel-Watchmen.*

7. As a *Watchman* should have Ears, Tongue and Many-Eyes; So there are Many-Eyes upon him; a Man standing upon the Top of a Wall, or on a Turret, like a City upon the Top of an Hill, he has Many Eyes upon him: a *Gospel-Watchman* has these six Sharp-eyes upon him, *First*, He has God's Eye upon him. *Secondly*, He has the Mediator's Eyes upon him, *He walketh among the Golden-candlesticks, His Eyes like a Flame of Fire*, Rev. 1. 14. *Thirdly*, He has the Eyes of Angels upon Him; if the Women may not be Uncovered in the Church, because of the Angels, how should the *Gospel-Watchmen* carry in their Post, in the View of Angels. *Fourthly*, They have the Eye of God's People upon them; a Wrong Step in a Minister is most grievous to a Serious Saint. *Fifthly*, The Eyes of God's World is upon them, a Mote to them in a Minister is a Mountain: Polluted Ministers are Great Stumbling-blocks to the Wicked and Graceless. *Sixthly*, The Eyes of the Devils are upon them. Thence *Gospel-Watchmen* should shine in Conversation, like Glistering Burning-lights; a Holy Minister is a Pleasant sight, *Matth.* 5. 16.

8. They should be very Wise. *Be Wise as Serpents*, Matth. 10. 16. No Wise General will set a Fool, or a Madman upon the Walls of a besieged City, for if he be a Fool, he may open the Gates in a Frolick, and let in the Enemy, and if he be a Madman, he may open the Gates in Fury. Of all Men in the World *Gospel-Ministers* ought to be repleniished with these few Indowments. 1. They ought to have a good stock of Mother-wit. 2. They ought to be repleniished with Moral Qualifications, good Education, qualifying towards the Improvement of Natural Indowments. 3. Shining and Burning with Gracious Accomplishments, so that their Wisdom may Exceed the Wisdom of the *Scribes* and *Pharisees*. Christ's *Watchmen* is not only a Single-sentinel upon the Wall,

but he is a Ruler in the Houſe of God, *Heb.* 13. 17. And ſuch an accompliſhed Miniſter is a Pleaſant ſight in the Church, Natural-indowments, Education Improven, and Grace in Exerciſe, makes a notable Contemplator in a *Goſpel-Miniſter.*

9. Watchmen ought to be Faithfull and Honeſt; *Goſpel-Miniſters* ſhould be *Simple like Doves*, Matth. 10. 16. It had not been Wiſdom in *Zerubabel*, Ezra 4. 2. To have entertained the Enemies Offer of building with them, ſeeing their Deſign of ruining the Building was Palpable from many Experiences: It cannot be Judged a deſign for promoving of Chriſt's Intereſt, to open the Gates of the City unto Experienced-enemies, whoſe hands are ſtoving with the Blood of the People of God, and who has been active in the ruines of the Church of God to the very Foundation, be their Specious-pretences what they will. The Church of *Scotland* has many Beacons ſet upon Poles to warn againſt ſplitting upon theſe Rocks, upon which it has ſplit almoſt in Pieces. It is a ſad Word, *Ezra* 9. 14. If joining again with the People of theſe Abominations, ſhall we take the ſame Fire in our Boſoms, that has already burnt us, or theſe Serpents in our Boſoms that has ſtung us; what can be expected but Wrath, untill there be no remedy, nor eſcaping; A Knave Miniſter, is the worſt of all Traytors.

10. A Watchman muſt be Armed at all Points, Defenſive and Offenſive. A *Goſpel-Watchman* muſt be Armed with all the Armour of God *Eph.* 6. 13, 14, 15, 16, 17, 18. Chriſt's Miniſters are Chriſt's Souldiers 2 Tim. 2. 3. Their Arms are Spiritual, and their Battle is Spiritual, their Enemies are Principalities and Powers,& Spiritual-wickedneſſes in high places; Unarmed Miniſters lyes open to all the deadly blows of Bloody-enemies.

11. A Watchman muſt be fortified with much Patience. Chriſt's Miniſters muſt reſolve to endure much; *Moſes* endured to the end, teſtified by the Spirit of God after his death, *Heb.* 11. 27. A Watchman must reſolve upon Night-ſtorms of Rain, Fire, Hail, Snow, he muſt endure hardneſs, want of Meat, Drink, Bed, Accommodation of Habitation, he must ſtand on the Watch-tower all alone without Company, he muſt reſolve upon Aſſaults and Terrours of Enemies, and Mockings of Friends: A *Goſpel-Miniſter* muſt have much patience; he muſt endure much; Conſider *Moſes*, *Jeremias*, *Elijah*, and all theſe Poſt-*Watchmen*, who in their Poſts endure much, and now are enjoying the Reward. The

The third thing to be ſpoken unto is, *Jeruſalem's VValls*, the place where He Poſts His *Goſpel-Miniſters*.

There are two things here to be ſpoken unto, 1. What is imported by thir *VValls*? 2. What are the *Churches VValls*?

1. What is implied, *Firſt*, There is implied Eminency of Office; a *Goſpel-Miniſter's* Office is a Dignity, it is Honourable, *He that Rules well, is worthy of double Honour, Eſpecially they that labour in the VVord and Doctrine*, 1 Tim. 5. 17. Then *Secondly*, Eminency of Place and Obſervation, they are Eminent in the View of the VVorld, like a City upon a Mountain, *Mat.* 5. 14. All the VVorld gazing upon it. *Thirdly*, The VValls of a City are Places of greateſt Danger, there are Dangers of Aſſaults upon the VValls, Dangers of Undermining the VValls, danger in breaking in at the Ports of the VValls, indangering the whole City. *Goſpel-Miniſters* upon the *VValls* muſt guard againſt four Dangers. *Firſt*, Violent Aſſaulting by Attacks, and Lathering the VV*alls*. *Secondly*, By Violent Aſſaulting by Axes, Hammers, and Fire-works. *Thirdly*, Subtile Undermining. *Fourthly*, Knaviſh opening of Gates to let in the Enemy; but I have *T*ouched upon theſe *T*hings a little Already. *Fifthly*, *T*he Walls of a City are the Strength and Protection of the City. So I come to ſpeak of what are the *Churches VValls*. *T*here are ſix or ſeven *VValls* about the Church.

1. God Himſelf is a Strong-wall about the Church, Pſal. 125. 2. *As the Mountains are round about* Jeruſalem, *ſo the Lord is round about His People, from henceforth even for ever.*

2. Angels are Strong-walls about the Church, *The Angel of the Lord Encamps round about them that fear Him*, Pſal. 34. 7.

3. Providences are *S*trong-walls about the Church.

4. Pure and Unmixed-doctrine are *S*trong-walls about the Church. The *Goſpel-VVatchmen* muſt guard the Truths of God from Hereſie and Error; there are theſe few Errours and Corruptions ỳ are breaking in upon the Church, that *Goſpel-Miniſters* upon this *Wall* ought to guard againſt. *Firſt*, *Popiſh*-Errors. It is God's Mercy that our Pure Doctrine in this Church has not been overſpread, with *Popiſh*-Errors, that yet our VVaters are Clear. *Secondly*, *Arminian*-Errors, where-with all other Proteſtant-Churches in their Doctrine are ſadly encountered. *Thirdly*,

 Eraſtian

Erraſtian-Errors which creep in by degrees to pollute our Waters. *Fourthly*, *Quakeriſm* an Errour ſtuffed with Blaſphemy, and Atheiſm. *Fifthly*, *Scepticiſm* about Witchcraft, it is heavy to bear and to hear Men of no mean parts, put ſtrange Gloſſes upon Witchcraft, which the Scriptures cannot allow, now when the Devil with ſo Open-face is mocking Profeſſors in the Church, and Reigning imperiouſly in ſome places where the Goſpel is ſo Purely Preached. *Sixthly*, *Deiſm* which is nothing elſe but Atheiſm in new Dreſs.

The 5th *Wall* is Government; *Goſpel-Miniſters* muſt be perſwaded that Chriſt has a Kingdom within a Kingdom, and the Government of this Kingdom is not Ambulatorie, but of Clear, Divine appointment, as the Hedge planted about His Church with His own Hand, *Iſa.* 5. &c. And when any Probationer is entering his Watching-poſt, he ought to give clear proof of his Perſwaſion of this, leaſt a young Knave prove an old Traytor, whereof we have had ſad Experience. They are too bold who aſſerts that Chriſt (*The Wiſdom of God*) has fixed no Specifick-Government in His Church, but only a General one, which is wreſted and changed, according to Intereſts and Humors.

The 6th *Wall* is Pure Unmixed-worſhip without *Antichriſtian* or *Prelatick* Busks, the introducing of Human-Ceremonies in the Church, has occaſioned the loſs of much Blood and Treaſure.

The 7th *Wall* is Diſcipline, which is the Eye-ſore of *Libertines* and looſe Profane Perſons; Liberty of Conſcience is that which Unmortified Nature pleads for, *Let us break their Bands and caſt their Cords from us*, Pſal. 2. Is the language of looſe Hearts: Thence it is that our Federal-obligations are a Terror to the Godleſs Athieſts, the Reſcinding of our *Covenants* by a Lawleſs Law, and the burning of them was not ſo much from their being Plaiſtered with Rebellion, as from their curbing of Error and Profanity.

The *Fourth* Thing to be ſpoken unto, is, the *Goſpel-Miniſter*'s Office, as he is a *Watchman*. *They ſhall never hold their Peace*, &c.

Theſe *Five* or *Six* Things are implyed in it.

1. Faithfulneſs, Iſaiah 58. 1. *To cry aloud and not to ſpare.* So Ezekiel 33. 7. *To warn the People from the Lord*; a well Qualified Faithfull Miniſter is a ſpecial Ornament of the Church; and upon the other hand,

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an Unfaithfull Miniſter is a Traytor to Chriſt, a Traytor to the Church, and a Traytor to himſelf.

2. Freedom, *Ezekiel* 2. 6. Not to be Afraid of their Words, nor Diſmaid with their Looks, though he live among Scorpions; Chriſt's Faithfull Servants are Sheep amongſt the midſt of Wolves, yet they are Neceſſitate to uſe Freedom with them upon the hazard of the loſe of their Souls. *John* the *Baptiſt* called the *Scribes* and *Phariſees* in his Doctrine *Vipers*, moſt poiſonable and deadly Serpents, *Matthew* 3. 7. And our Lord Jeſus in His Doctrine called the great *Herod* a *Fox*, a *Ravenous-beaſt*, this was homly and free ſpeaking, which by ſome in our Age would have been accounted Imprudence, Impertinency, and not gaining for Edification. *Elijah* was a Free-ſpoken Man, fearing no fleſh.

3. Fervency, Jer. 20. 9. *His Word was in my Heart like a burning Fire. The Zeal of God's Houſe eat up* the Prophets Spirit, Pſal. 69. 9. *My Zeal hath conſumed me.* Pſal. 119. 139. Faithfulneſs, Freedom and Fervency makes an Excellent Miniſter of the New-Teſtament.

4. Fulneſs, Acts 20. 27. *I have not ſhunned to declare the whole Counſel of God.*

5. Seaſonableneſs, *A Word fitly ſpoken is like Apples of Gold ſet in Pictures of Silver*, Prov. 25. 11. *Every thing is beautifull in its time*, Eccleſ. 3. 11. A Word of Reproof will be beautifull at one time, which will nauſeat and irritate at another time. *They ſhall not hold their Peace Day nor Night*, what cannot be done in the Day, muſt be done in the Night, as conveniency offers Opportunity, Acts 20. 31. *I ceaſed not to Warn every one Day and Night with Tears.* The Apoſtle keeps Convenient Opportunities, as Time, Place, and the Circumſtances of Perſons will allow for the Good of the Goſpel.

6. Unweariedneſs, *Day and Night*, every Morning and every Evening, is but the beginning of a Faithfull Miniſter's Labours: *Elijah* thought to put a cloſe to his Miniſtry, 1Kings 19. When he laid himſelf under the Juniper-tree in the Wilderneſs to die, but the Lord raiſed him out of his Knap, and ſet him to work again; *Let us run with Patience the Race ſet before us*, Hebrews 12. 1. There is no Fainting and giving over to a Faithful Miniſter of the Goſpel.

The *Fifth* and *Laſt* Thing to be ſpoken to, is, Over what Miniſters of the Goſpel are to Watch.

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1. A Faithful Miniſter is to Watch over himſelf, Acts 20. 28. *Take heed to your ſelves. Firſt*, They ſhould Watch over the Inward man in themſelves, over their Hearts that are Deceitful above all Things; over the Vanity, Pride, Self-conceit, Lightneſs and Looſeneſs of their own Hearts: *Flee Youthfull-Luſts*, 2Timothy 2. 22. They ſhould Watch much towards the Life of Mortification: The Apoſtle 1Cor. 9. 27. *He keeps under his Body, and brings it into Subjection, leſt by any means Preaching to others, he himſelf ſhould be a caſt-away. Secondly*, They ſhould Watch over the Outward-man, their Converſation in the View of the World, to be als Devote in the Street as in the Pulpit, at Home as Abroad. *Firſt*, In the View of God, to be as Devote in Secret, as in Publick; let it not be ſaid, that ſome Miniſters Religion lyes all in Publick Oſtentation; Hypocrites deſires only to be ſeen of Men, and are not much in Secret converſe with God, and als little in their Soliloquies. *Secondly*, In the View of Chriſt's Friends for Edification, becauſe a Miniſter is als edifying many times in his Walk, as he is in his Talk. *Thirdly* In the View of Chriſt's Enemies, avoiding Offence, both to *Jew* and *Gentile*; a ſpot in a Miniſter in the View of his Enemies, comes under a Monſtruous Figure. *Thirdly*, They ſhould Watch over the New-man in them, all the Graces of the Spirit in them, to have them quickened every day, Sharpned, Oyled, all in Motion, and not Lazily recurring into the Habite; alſo over all Influences and Motions of the Spirit in them, not to grieve the Spirit, not to Quench the Spirit, not to Reſiſt the Spirit. *Fourthly*, They ſhould Watch over the Old-man in them they being Men of the ſame Paſſions with others, lyable to the ſame Tentations, and Violent-irruptions of Humors, if Grace in Exerciſe do not Over-rule.

2. A Faithful Miniſter is to Watch over the Church, Acts 20. 28 *Take heed to your ſelves and the Church*; a Miniſter poſted in a Particular Congregation is yet a Miniſter to the whole Church Militant, as he has a Clear Call, it is the Church of God Purchaſed with His own Blood.

3. A Faithful *Goſpel-Miniſter* is a *Watchman* over Souls in a Special manner, Hebrews 13. 17. *They Watch for Souls, as they that muſt give an Account*: Oh the heavy poſture of Miniſters, and what a dreadful reckoning

eckoning muſt they make, who are Careleſs as to the Great-concerns of the Souls, that are under their Charge; and you People are to Compaſſionate the Circumſtances of Poor Miniſters, what a fearfull thing is it to ſee the Garments of Miniſters ſtained with the Blood of Innocents, the Poor Soul Murdered, hinging all in their Bloody-Garments about their Necks before the Tribunal of God.

Now to Cloſe all in a Word to the *Reverend Brethren* of the Miniſtry, you ſee in what an Honourable Poſt you are, you are upon *Jeruſalem's VValls*, the *Churches VValls*, the moſt Royal Cities Walls in the World; you are Poſted there by the Lord Himſelf, you muſt not ſhift your Poſt, neither by the Terrour nor Allurements of the World, nor of Men; You muſt not *Hold your Peace Day nor Night*; you muſt be Full, Faithfull, Fervent and Free in your Teſtimonies. The *VValls* of this City has been broken down not many Years ago, you are Providentially fixed to Repair theſe Breaches; the Lord has opened a way for you, to ſet about your Work; He has in a wonderful (I had almoſt ſaid a Miraculous) Providence, by the Breath of His Noſtrils blown away the Churches duſt, that flew in Chriſt and His Peoples Eyes, for many Years, and has planted you in the Room of theſe Troublers of *Iſrael*. Now is the Time, now is the Day, for you to Work, there is a Double-taſk in your Hand, *Purging* and *Planting*. It pleaſed God by a Singular caſt of His own Hand to ſweep this part of the Church of *Scotland* of theſe *Locuſts*, and if it had not been grudged at by ſome occaſioning of the Lord to hold His Hand, it may be the *North* of *Scotland* would be with greater Succeſs planted than it can be now; but let it never into the Hearts of Chriſt's *VVatchmen*, to blow the Duſt back again in God's Face, which He hath ſo wonderfully blown away, *Ezekiel* 4. 4. The *Levites* that Miniſtred before their Idols might not any more come near the Holy Things, but only to be Officers, Beddals in the Lord's Houſe, *verſe* 12. 13, 14. A Wiſe Builder will ſweep the Foundation, chuſe Polliſhed Stones, not Burnt, Rotten-Rubbiſh, to ly in the *VVall* to ſtuff the Knittings of the Stones of the Building with Rotten-duſt; what were this, but an Iniquity, as a Breach ready to fall ſwelling

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out in an high Wall, whose breaking cometh suddenly at an Instant: and he shall break it as the breaking of the Potters Vessel, that is broken in Pieces, he shall not spare; So that there shall not be found in the bursting of it a Sheard to take Fire from the Hearth, or to take Water withall out of the Pit, *Isaiah* 30. 13, 14. This deed shall not only be Shamefull and Hurtfull, but it shall be a direct Fighting against God.

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